

THIRD BOOK
OF
MILTON'S
PARADISE LOST
—
HUNTER



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THE THIRD BOOK
OF
MILTON'S PARADISE LOST:

WITH

A PROSE TRANSLATION OR PARAPHRASE,
THE PARSING OF THE MORE DIFFICULT WORDS,
AND NUMEROUS ILLUSTRATIVE NOTES.

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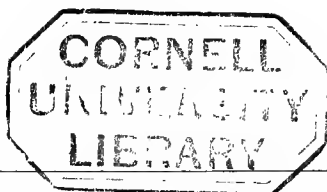
BY REV. JOHN HUNTER, M.A.

One of the National Society's Examiners of Middle-Class Schools;
Formerly Vice-Principal of the Society's Training College, Battersea.

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ADVERTISEMENT.

AMONG the Notes on this Third Book of the 'Paradise Lost,' and in the simple prose translation, the student will, it is hoped, find sufficient suggestion for the grammatical analysis of the more difficult passages. It has been thought unnecessary again to append formal specimens of passages analysed, as in Books I. and II., where ample means will be found of cultivating familiarity with the structure of Milton's sentences.

PARADISE LOST.

BOOK THIRD.

HAIL, holy Light, Offspring of Heaven first-born !
Or of the Eternal Co-eternal beam
May I express thee unblamed ? since God is light,
And never but in unapproached light
Dwelt from eternity, dwelt then in thee, 5
Bright effluence of bright essence, increate !
Or hearest thou rather Pure ethereal stream,

PARAPHRASE.

Hail, holy Light, First-born offspring of Heaven ! Or may I, without rebuke, denominate thee the Co-eternal radiance of the Eternal Being ? since God is light, and never from eternity dwelt otherwise than in unapproached light, and accordingly dwelt in thee, bright uncreated lustre of essential brightness ! Or hearest thou rather the appellation Pure ethereal stream ? whose source

3. *Since God is light.*] For God Himself is light. 'God is light, and in Him is no darkness at all.' 1 John, i. 5.

4. *And never, &c.*] 'Who only hath immortality, dwelling in the light which no man can approach unto.'—1 Tim., vi. 16. See line 376.

5. *Dwelt then.*] And therefore dwelt.

6. *Increate.*] This means that

if light constituted the brightness of what was *essentially bright*, the effluence must be uncreated as well as the essence.

7. *Or hearest thou, &c.*] Or dost thou rather hear the name *Pure ethereal stream*, as more fitly describing thee ? This is a Latinism : compare Horace, *Sat.* ii. 6, 20, 'Matutine Pater, seu Jane libentius audis.'

Whose fountain who shall tell? before the sun,
 Before the heavens thou wert, and, at the voice
 Of God, as with a mantle didst invest 10
 The rising World of waters dark and deep,
 Won from the void and formless Infinite.—
 Thee I revisit now with bolder wing,
 Escaped the Stygian pool, though long detained
 In that obscure sojourn, while in my flight, 15
 Through utter and through middle darkness borne,
 With other notes than to the Orphean lyre,
 I sung of Chaos and eternal Night;

who shall tell? Thou wert before the sun, and before the heavens, and, at the mandate of God, didst invest as with a mantle the emerging world of waters dark and deep, gained from the infinite waste without form and void. I now revisit thee with more courageous wing, escaped from the Stygian deep, though long detained in that dark sojourn, while, borne in my flight through outer and through middle darkness, I sang of Chaos and eternal Night, in strains of another kind than those that were sung to the Orphean

8. *Before the sun, &c.*] When 'God said, let there be light, and there was light' (Gen., i. 3), the sun and the firmament were not yet created.

12. *Won from the void, &c.*] In Genesis it is said 'the earth was without form and void,' and Milton here applies the description to the whole infinite of Chaos out of which the heavens and the earth were made. In Bk. ii., 1000-4, the realm of Chaos and his consort, Night, is represented as having been twice 'encroached on,' first, to form Hell, and secondly, to form Heaven and Earth.


What our poet here calls the

Infinite is in Bk. ii., 891,

that 'dark
 Illimitable ocean, without bound,
 Without dimension; where length,
 breadth, and highth,
 And time, and place, are lost.'

14. *Escaped.*] Being escaped from.

16. *Through utter, &c.*] Borne through the outer darkness of Hell, and the middle darkness of Chaos. Through 'Hell and the the gulf between.' 70.

17. *With other notes, &c.*] With notes of different import from those sung to the Orphean lyre. Among the poems ascribed to Orpheus are the Descant to Hades and a Hymn to Night. 

Taught by the heavenly Muse to venture down
 The dark descent, and up to re-ascend, 20
 Though hard and rare;—thee I revisit safe,
 And feel thy sovran vital lamp; but thou
 Revisitest not these eyes, that roll in vain
 To find thy piercing ray, and find no dawn;
 So thick a drop serene hath quenched their orbs, 25

lyre; having been taught by the heavenly Muse how to venture down the dark descent, and to ascend back to the upper world, though that ascent is a hard thing and rarely effected. I revisit thee in safety, and feel the influence of thy sovereign vital lamp, the sun. But thou revisitest not these eyes, that roll in vain attempts to admit thy penetrating ray, and find not so much as dawn; so thick is the serene humour that has quenched their orbs, or the dim suffusion that has

19. *Taught, &c.*] The thought here was suggested by the old fable of the descent of Orpheus to hell, with recollection, perhaps, that the mother of the Thracian bard was the muse Caliope.

20. *Up to re-ascend.*] The prefix *re* here means *back*. The adverb *up* is not superfluous, but expressive of the measure of space passed through. Compare ii., 75. and v., 198, and in Scripture, Ps., cxxxix. 8, Prov., xxx. 4, John, vi. 62, &c.

21. *Hard and rare.*] A thing difficult and of rare occurrence. This is an allusion to Virgil, where, after speaking of the 'facilis descensus Averni,' he says 'Sed revocare gradum, superasque evadere ad auras,—Hoc opus, hic labor est. Pauci, quos æquus amavit Jupiter, aut ardens exivit ad æthera virtus, Dis geniti, potuere.'—*Aen.*, vi. 128.

Among the *few* who thus suc-

ceeded were Orpheus, Hercules, Ulysses, and Aeneas.

23. *Revisitest not, &c.*] Milton, when he was about forty-five years of age, became blind from excessive labour of reading and writing.

25. *Drop serene.*] *Gutta Serena*, the old name of *amaurosis*, is a kind of blindness, arising from derangement or disease of the nerves of the eye. The name, like gout, rheumatism, &c., originated with the fanciful notion of the humoral pathologists, that most diseases are occasioned by the flow of some morbid humour to the part affected; the *drop* being called *serene*, because the eyes were, as Milton in the sonnet to Cyriac Skinner says, 'clear, to outward view, of blemish or of spot.' He appears not to have known distinctly of what kind his blindness was, By *dim suffusion* is meant the first stage of cataract.

Or dim suffusion veiled. Yet not the more
 Cease I to wander where the Muses haunt
 Clear spring, or shady grove, or sunny hill,
 Smit with the love of sacred song. But chief
 Thee, Sion, and the flowery brooks beneath, 30
 That wash thy hallowed feet, and warbling flow,
 Nightly I visit; nor sometimes forget
 Those other two, equalled with me in fate
 So were I equalled with them in renown,
 Blind Thamyris and blind Mæonides, 35
 And Tiresias and Phineus, prophets old :

veiled them. Yet not the more do I abstain from wandering where the Muses haunt clear spring, or shady grove, or sunny hill, being smitten with the love of sacred song. But chiefly, I visit thee nightly, O Sion, and the flower-bordered brooks beneath, that wash thy hallowed feet, and warble as they flow; and sometimes I call to mind those other two, whose destiny would have fully corresponded with mine, if I were equalled with them in renown—the blind bards Thamyris and Homer; I think, too, sometimes of those blind ancient prophets Tiresias and Phineus. Then I feed my mind with thoughts

26. *Not the more cease I.]* This is equivalent to—not the less do I *continue*. Compare, in line 32, ‘nor sometimes forget.’

30. *Brooks beneath.]* The brooks Kedron and Siloah, or Siloam. ‘This people refuseth the waters of Shiloah that go softly.’ Isai., viii. 6.

32. *Nor sometimes forget.]* This is equivalent to—and sometimes *remember*.

33. *Equalled with, &c.]* Who had been equalled with me in their destined lot, if I were equalled with them in renown.

35. *Blind Thamyris, &c.]* Mæonides was a surname of

Homer, derived from the name of his father, Mæon, or from Mæonia, a part of Lydia, where he dwelt. Thamyris was a poet and musician of Thrace, who challenged the Muses to a trial of skill, and, being vanquished, was by them deprived of his sight, his melodious voice, and his lyre. He lived before the time of Homer.

36. *And Tiresias, &c.]* And sometimes I remember also Tiresias, &c. The accent is on the first syllable in the word *Tiresias*, the Greek syllabic vowel of the second syllable being *epsilon*. Tiresias was a Theban, Phineus

Then feed on thoughts, that voluntary move
 Harmonious numbers; as the wakeful bird
 Sings darkling, and in shadiest covert hid
 Tunes her nocturnal note. Thus with the year 40
 Seasons return; but not to me returns
 Day, or the sweet approach of even or morn,
 Or sight of vernal bloom, or summer's rose,
 Or flocks, or herds, or human face divine;
 But cloud instead and ever-during dark 45
 Surrounds me, from the cheerful ways of men
 Cut off, and, for the book of knowledge fair,
 Presented with a universal blank
 Of Nature's works to me expunged and rased,

that spontaneously flow in poetic rhythm, as the nightingale sings in the dark, and is hidden in a covert of deepest shade when she tunes her nightly strain. Thus it is that, while seasons return with the year, yet to me there is no return of daylight, or of the pleasant approach of evening or morning, or of the sight of the bloom of spring, or the rose of summer, or flocks, or herds, or human face so divinely expressive; but, instead of these, cloud and continual darkness is around me, kept quite apart from the cheerful haunts of men, and, instead of the fair instructive pages of Creation, presented with a universal blank of what are to me the expunged and erased

a king of Thrace; both were renowned as poets and diviners, and both were blind.

37. *Then feed, &c.*] Then I feed on thoughts that of their own accord move as harmonious numbers, or that naturally flow as harmonious verse. Numbers are the measures of verse.

38. *As the wakeful bird, &c.*] As the nightingale sings in the dark. *Darkling* means—involved in darkness. So, in Shakspeare's

K. Lear, i. 4, 'So, out went the candle, and we were left darkling;' and in *Mids. Night's Dream*, ii. 3, 'O wilt thou darkling leave me?'

42. *Day, &c.*] The poet in this line means daylight, and the evening and morning twilight.

49. *Of Nature's works, &c.*] The blank was that of expunged and rased works. There should be no comma after *works*.

And wisdom at one entrance quite shut out. 50
 So much the rather thou, celestial Light,
 Shine inward, and the mind through all her powers
 Irradiate, there plant eyes, all mist from thence
 Purge and disperse, that I may see and tell
 Of things invisible to mortal sight. 55

Now had the Almighty Father from above,
 From the pure Empyrean where he sits,
 High throned above all highth, bent down his eye,
 His own works and their works at once to view.

works of Nature; and thus wisdom at one of its entrances is in my case quite shut out. So much the rather do thou, O heavenly Light, shine within, and illuminate all the powers of the mind; plant eyes there, clear away and dispel from it all obscurity, that I may see and tell of things that are invisible to man's outward sight.

Now had the Almighty Father bent down his eye from above, from the pure Empyrean heaven where he sits enthroned far above all height, to survey at once his creatures and their works. Around him all the

50. *Wisdom, &c.*] Wisdom is quite shut out at one of the senses or inlets of knowledge.

51. *The rather.*] *Rather* is originally the comparative of the Saxon adjective *rathe*, which means *early*. Our poet, in his *Lycidas* (142), has 'the rathe primrose;' and Spenser, in his *Shepherd's Calendar* (February), has 'the rather lambs.' Such expressions as *the rather*, *the more*, *the sooner*, *the oftener*, &c., are adverbial, because they are abridgments of adverbial preposition phrases, in which the comparative was originally an adjective defining some noun.

55. *To mortal sight.*] To the

corporeal eye.

58. *High throned above all highth.*] Enthroned high above all conceivable height. This is an example of the sublime indefinite so characteristic of Milton. Compare, iv. 76,

'And in the lowest deep a lower deep
 Still threatening to devour me opens
 wide.'

59. *Their works.*] The things wrought or done by His works; the doings of all His living creatures. The quaint repetition of *works* here is quite in Milton's manner. He often degenerates into such jingling word-play. Compare 144, 145; 214, 215; 227, 228.

About him all the Sanctities of Heaven 60
 Stood thick as stars, and from his sight received
 Beatitude past utterance ; on his right
 The radiant image of his glory sat,
 His only Son. On Earth he first beheld
 Our two first parents, yet the only two 65
 Of mankind, in the Happy Garden placed,
 Reaping immortal fruits of joy and love,
 Uninterrupted joy, unrivalled love,
 In blissful solitude. He then surveyed
 Hell and the gulf between, and Satan there 70
 Coasting the wall of Heaven on this side Night,

holy Intelligences of Heaven stood like the stars in multitude, and through beholding him experienced bliss ineffable ; on his right hand sat his only Son, the bright image of his glory. He first looked upon our two first parents on Earth, as yet the only human beings, placed in the Happy Garden, where they reaped in blissful solitude immortal fruits of joy and love, joy without interruption, and love without rivalry. Then he viewed Hell, and the gulf separating it from Earth and Heaven, and Satan, where he was now flying by the wall of Heaven, on the hither side of Night, aloft in the dusky air,

60. *Sanctities.*] Holy ones ; angels. See Rev., v. 11, and vii. 11. Milton often thus uses an abstract noun, or the name of a quality, to denote a being possessing the quality.

61. *From his sight.*] From the sight of Him ; from their beholding Him. The seeing God in heaven is called *the beatific vision*. See i. 684. With the expression 'his sight' compare Shakspere, in *Coriol.*, v. 3, 'Thy sight, which should make our eyes flow with joy ;' in *Merry*

Wives, iv. 4, 'Upon their sight we two in great amazedness will fly ;' and in *Mids. Night's Dream*, iii. 2, 'So at his sight away his fellows fly.'

63. *The radiant image, &c.*] 'The brightness of His glory, and the express image of His person.' Heb., i. 3.

64. *Beheld.*] Looked on.

68. *Unrivalled.*] Without rivalry.

70. *The gulf between.*] 'Between us and you there is a great gulf fixed.' Luke, xvi. 26.

In the dun air sublime, and ready now
 To stoop, with wearied wings and willing feet,
 On the bare outside of this World, that seemed
 Firm land embosomed, without firmament,
 Uncertain which, in ocean or in air.

75

Him God beholding from his prospect high,
 Wherein past, present, future, he beholds,
 Thus to his only Son foreseeing spake :

“ Only-begotten Son, seest thou what rage
 Transports our Adversary ? whom no bounds
 Prescribed, no bars of Hell, nor all the chains
 Heaped on him there, nor yet the main Abyss
 Wide interrupt, can hold ; so bent he seems
 On desperate revenge, that shall redound
 Upon his own rebellious head. And now,

80

85

and now ready to descend, with wearied wings and willing feet, on the extreme outside of this Universe, that seemed a mass of firm land, having no firmament, embosomed in ocean or in air, which of these it was being uncertain. God beholding him from that high stand in which he beholds past, present, and future, thus spake, according to his foreknowledge, to his only Son :

“ Only-begotten Son, seest thou what rage transports our Adversary, whom no prescribed bounds, no bars of Hell, nor all the chains with which he was there loaded, nor even the main widely interrupting Abyss, can restrain ; so determined does he seem on desperate revenge, that shall recoil upon his own rebellious head. And now,

72. *Sublime.*] Aloft.

74. *The bare outside of this world, &c.*] The extreme outside of this universe, &c. The world here meant is ‘ This goodly frame, this world, of Heaven and Earth consisting.’ viii. 15. See ii. 1004. This universe, at such a distance, seemed to Satan to be one solid globe embosomed in ocean or in

air, which of these it was being uncertain. *Which* is a nominative absolute.

83. *The main abyss, &c.*] The vast abyss widely broken in between, or forming a wide chasm. So in ii. 409, ‘ Over the vast abrupt,’ that is, over the broken off waste. *Interrupt* and *abrupt* are both participles.

Through all restraint broke loose, he wings his way
 Not far off Heaven, in the precincts of light,
 Directly toward the new-created World,
 And Man there placed, with purpose to assay 90
 If him by force he can destroy, or worse,
 By some false guile pervert; and shall pervert; -
 For Man will hearken to his glozing lies,
 And easily transgress the sole command,
 Sole pledge of his obedience; so will fall 95
 He and his faithless progeny. Whose fault?
 Whose but his own? Ingrate, he had of me
 All he could have. I made him just and right,
 Sufficient to have stood, though free to fall.

having burst through every barrier, he is winging his way, not far off from Heaven, within the bounds of light, directly toward the new-created Universe, and Man there placed, with the design of trying whether he can ruin him by force, or what is worse, pervert him by some false beguilement. And he shall thus pervert; for Man will listen to his misconstruing lies, and without difficulty violate the one command, the only exacted pledge of his obedience; thereby he and his faithless posterity will fall. Whose fault is it? His own entirely. Ungrateful Man, he received from me all that he could have. I created him just and upright, able to continue loyal, though free to fall away. In this condition I created all the ethereal

90. *To assay.*] To essay or try. The word *assay* now refers only to the testing of ores and metals.

93. *Glozing lies.*] To *gloze* is to pretend to expound; to misconstrue artfully. So in *Comus*, 161,

'Well-placed words of glozing courtesy
 Baited with reasons not unplaussible;
 and in Shakspeare's *Hen. V.*, i. 2,

'Which Salique land the French unjustly gloze
 To be the realm of France.'

96. *His faithless progeny.*] His progeny made guilty of faithlessness through the faithlessness of him, their representative or surety.

98. *Right.*] Upright. 'God hath made man upright; but they have sought out many inventions.' Eccles., vii. 29.

Such I created all the ethereal Powers 100
 And Spirits, both them who stood and them who failed;
 Freely they stood who stood, and fell who fell.
 Not free, what proof could they have given sincere
 Of true allegiance, constant faith, or love,
 Where only what they needs must do appeared, 105
 Not what they would? what praise could they receive?
 What pleasure I from such obedience paid?
 When will and reason—reason also is choice—
 Useless and vain, of freedom both despoiled,
 Made passive both, had served necessity, 110
 Not me? They therefore, as to right belonged,
 So were created, nor can justly accuse
 Their Maker, or their making, or their fate,
 As if Predestination overruled

Powers and Spirits, both them who remained upright and them who failed. They that stood did so of their own choice, and so with them that fell. Had they not been endowed with free-will, what genuine proof could they have given of sincere loyalty, of constancy in faith or love, when exhibiting in their conduct not what they would do, but what they of necessity must do? What praise could be given to them? What pleasure could I receive from obedience so rendered? when will and reason—which as well as will implies choice—useless and absurd, both being bereft of freedom, both made passive, would have been the servants of necessity, not of me. They, therefore, were so created as propriety required, and cannot justly accuse their Creator, or the condition in which they were created, nor yet their fate, as if Predestina-

105. *Needs.*] Of necessity. This is an old Saxon possessive used adverbially.

108. *Reason.*] The faculty that judges between right and wrong.

111. *They therefore, &c.*] They

therefore were so created as belonged to right; that is, they were made 'just and right, sufficient to have stood, though free to fall,' which was in accordance with equity.

Their will, disposed by absolute decree, 115
 Or high foreknowledge. They themselves decreed
 Their own revolt, not I. If I foreknew,
 Foreknowledge had no influence on their fault,
 Which had no less proved certain unforeknown.
 So, without least impulse, or shadow of fate, 120
 Or aught by me immutably foreseen,
 They trespass, authors to themselves in all,
 Both what they judge and what they choose; for so
 I formed them free, and free they must remain,
 Till they entral themselves; I else must change 125
 Their nature, and revoke the high decree
 Unchangeable, eternal, which ordained
 Their freedom; they themselves ordained their fall.
 The first sort by their own suggestion fell,

tion controlled their will, placed under the direction of absolute decree, or of supreme foreknowledge. They themselves determined their own apostasy, not I. Though I foreknew their failure, foreknowledge had no tendency whatever to occasion the failure, which was certain to come to pass, had it not been foreknown. Accordingly, without the least impulse exerted on their minds, or shadow of destiny obscuring them, or the absolute certainty of any thing foreseen by me actually happening, they trespass, acting of their own accord entirely, both in what they think and what they choose; for thus I formed them free agents, and they must remain free, till they enslave themselves; otherwise, I must change their nature, and revoke the supreme, unchangeable, eternal decree which ordained their free-will; they themselves ordained their fall. The first kind of

115. *Disposed.*] Determined; made to choose. This participle qualifies *will*.

117. *If.*] Though.

118. *Fault.*] Failure.

120. *Impulse.*] Impelling force.

Shadow.] Overshadowing influence.

121. *Immutably foreseen.*] So foreseen as to be immutable.

123. *What.*] In what.

So.] In this respect; as regards judging and choosing.

129. *Suggestion.*] Incitement. A common meaning in Shakspeare.

Self-tempted, self-depraved ; Man falls, deceived 130
 By the other first : Man therefore shall find grace,
 The other none. In mercy and justice both,
 Through Heaven and Earth, so shall my glory excel ;
 But mercy, first and last, shall brightest shine.”
 Thus while God spake, ambrosial fragrance filled 135
 All Heaven, and in the blessed Spirits elect
 Sense of new joy ineffable diffused.
 Beyond compare the Son of God was seen
 Most glorious : in him all his Father shone
 Substantially expressed ; and in his face 140
 Divine compassion visibly appeared,
 Love without end, and without measure grace,
 Which uttering thus he to his Father spake :

transgressors fell by their own incitement, self-tempted, self-corrupted. Man falls after being first deceived by the other ; Man therefore shall obtain grace, the other shall not. So shall my glory both in mercy and justice display its excellence through means of Heaven and Earth ; but mercy shall ever shine the brightest.”

While God thus spoke, ambrosial fragrance filled all Heaven, and diffused in the blessed elect Spirits the inexpressible feeling of a hitherto inexperienced joy. The Son of God appeared beyond comparison most glorious : the fulness of the Father shone forth visibly expressed in him ; and in his face Divine compassion was openly manifested, love everlasting, and grace unlimited, and giving utterance to these he spoke to his Father thus :—

130. *Depraved.*] Deteriorated ; made degenerate.

133. *Through heaven and earth.*] In justice through what has happened in heaven, and in mercy through what will happen in earth.

134. *First and last, &c.*] From first to last ; always.

137. *New joy.*] The angels had never before known the attribute of mercy.

140. *Substantially.*] Visibly. Compare vi. 681,

‘Son, in whose face invisible is beheld
 Visibly, what by Deity I am.’

See also iii. 385.

"O Father, gracious was that word which closed
 Thy sovran sentence, that Man should find grace ; 145
 For which both Heaven and Earth shall high extol
 Thy praises, with the innumerable sound
 Of hymns and sacred songs, wherewith thy throne
 Encompassed shall resound thee ever blest.
 For should Man finally be lost, should Man, 150
 Thy creature late so loved, thy youngest son,
 Fall circumvented thus by fraud, though joined
 With his own folly ?—that be from thee far,
 That far be from thee, Father, who art judge
 Of all things made, and judgest only right. 155
 Or shall the Adversary thus obtain
 His end, and frustrate thine ? shall he fulfil

"O Father, that was a gracious word which closed thy sovereign
 determination, that Man should obtain grace ; for which both Heaven
 and Earth shall heighten thy praises, with the infinitely varied
 sound of hymns and sacred songs, and thy throne encompassed
 therewith shall resound thee as ever blest. For ought Man to be
 finally lost, ought Man, thy recent offspring so beloved, thy youngest
 son, to fall thus ensnared by fraud, though his own folly be com-
 bined with that fraud ?—that be far from thee, far be that from thee,
 Father, who art the judge of all created things, and ever judgest
 rightly. Or shall the Adversary in this manner attain his object,
 and defeat thine ? shall he realise his malice, and annihilate thy

144. *Gracious, &c.*] This ad-
 jective is quaintly used, and in
 bad taste, to describe the word
grace. See note on line 59.

147. *The innumerable sound.*] So, in i. 101, 'Innumerable force
 of spirits armed,' Shakspeare,
 in *Hen. VIII.*, iii. 3, imitating
 Holinshed's Chronicle, writes 'in-
 numerable substance.'

148. *Wherewith, &c.*] And
 thy throne being encompassed
 with these hymns and songs shall
 resound, &c.

151. *Thy creature late.*] Thy
 recently created one.

153. *That be from thee far,*
&c.] The language here was
 suggested by Gen., xviii. 25.

His malice, and thy goodness bring to nought?
 Or proud return, though to his heavier doom,
 Yet with revenge accomplished, and to Hell 160
 Draw after him the whole race of mankind,
 By him corrupted? or wilt thou thyself
 Abolish thy creation, and unmake
 For him what for thy glory thou hast made?—
 So should thy goodness and thy greatness both 165
 Be questioned and blasphemed without defence.”

To whom the great Creator thus replied:
 “O Son, in whom my soul hath chief delight,
 Son of my bosom, Son, who art alone
 My word, my wisdom, and effectual might, 170
 All hast thou spoken as my thoughts are, all
 As my eternal purpose hath decreed.
 Man shall not quite be lost, but saved who will;

goodness? or return in pride, though to suffer a heavier judgment, yet with revenge accomplished, and draw after him to Hell the whole human race corrupted by him? Or wilt thou thyself reduce to nothing thy creation, and unmake, because of him, what thou hast made for thy glory? Thus both thy goodness and thy greatness should be impugned and blasphemed without vindication.”

To him then the great Creator thus replied:—“O Son, in whom my soul chiefly delights, Son of my bosom, Son, who alone art my word, my wisdom, and my effective power, thou hast spoken altogether according to my thoughts, altogether as my eternal purpose has decreed. Man shall not be quite lost, but whosoever will shall

168. *In whom my soul, &c.*] name is called the Word of God;’ Here Milton’s descriptions of the Son of God are derived from 1 Cor., i. 24, ‘Christ, the power of God, and the wisdom of God;’ Matt., xvii. 5, ‘My beloved Son, in whom I am well pleased;’ John, i. 3, ‘All things were made by Him,’ &c.; Heb., i. 2, ‘By whom also He made the worlds.’ John, i. 18, ‘The only begotten Son, which is in the bosom of the Father;’ Rev., xix. 13, ‘His

170. *Effectual might.*] Exscutive power. Heb., i. 2.

Yet not of will in him, but grace in me
 Freely vouchsafed. Once more I will renew 175
 His lapsed powers, though forfeit and enthralled
 By sin to foul exorbitant desires ;
 Upheld by me, yet once more he shall stand
 On even ground against his mortal foe ;
 By me upheld, that he may know how frail 180
 His fallen condition is, and to me owe
 All his deliverance, and to none but me.
 Some I have chosen of peculiar grace,
 Elect above the rest—so is my will ;
 The rest shall hear me call, and oft be warned 185
 Their sinful state, and to appease betimes
 The incensed Deity, while offered grace

be saved ; yet not by reason of will in him, but of grace on my part freely extended. Once again I will renew his fallen powers, though by transgression forfeited and enslaved to impure inordinate lusts ; once again sustained by me, he shall stand on even ground against his mortal enemy ; by me sustained, that he may be sensible of the frailty of his fallen condition, and owe all his salvation to me, and to none but me. By an act of special grace I have chosen some, preferred before the rest ; such is my good pleasure ; the rest shall hear me call them, and be often admonished of their sinful state, and warned to conciliate the offended Deity in time, while freely

174. *Yet not of will, &c.*] Rom., ix. 16, 'It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy ;' Phil., ii. 13, 'It is God which worketh in you both to will and to do of His good pleasure.'

177. *Exorbitant.*] Out of the course of rectitude.

183. *Some have I chosen, &c.*] Milton was a moderate Calvinist.

He thought that some of mankind were elected by peculiar grace of God, and were certain of salvation ; but that of the rest all might be, and probably many would be, saved, through God's ordinary grace.

185. *Warned their sinful state.*] Warned of, &c. Milton often suppresses a preposition in this way. See *P. L.*, ii. 413 ; iv. 6.

Invites ; for I will clear their senses dark,
 What may suffice, and soften stony hearts
 To pray, repent, and bring obedience due. 190
 To prayer, repentance, and obedience due,
 Though but endeavoured with sincere intent,
 Mine ear shall not be slow, mine eye not shut.
 And I will place within them as a guide
 My umpire Conscience, whom if they will hear, 195
 Light after light, well used, they shall attain,
 And to the end persisting safe arrive.
 This my long sufferance and my day of grace
 They who neglect and scorn shall never taste ;
 But hard be hardened, blind be blinded more, 200

offered grace invites them ; for I will enlighten their dark minds to a sufficient degree, and soften their hard hearts, so as to enable them to pray, repent, and render due obedience. My ear shall be ready to hear prayer, my eye ever open to regard repentance and due obedience, though only attempted with sincerity of purpose. And I will place within them, for their direction, Conscience, my arbiter of right and wrong ; to whom if they will listen, they shall attain light additional to well-used light, and persevering to the end shall arrive in safety. They who despise my long-suffering, and neglect my season of grace, shall never experience this blessedness ; but their hard hearts shall be more hardened, and their blind minds more

189. *What may suffice.*] As much as may suffice ; with what degree may suffice. This clause is an objective one, governed by some preposition, as *to*, *with*, or *by*, understood.

Soften stony hearts.] Ezek., xxxvi. 26, 'I will take away the stony heart out of your flesh, and I will give you an heart of flesh.'

197. *And to the end, &c.*]

Matt., x. 22, 'He that endureth to the end shall be saved.'

198. *This my long sufferance, &c.*] They who neglect and scorn my long sufferance, &c. shall never taste this.

200. *But hard be hardened, &c.*] But being hard shall be more hardened, &c. John, xii. 40, 'He hath blinded their eyes and hardened their heart,' &c.

That they may stumble on and deeper fall ;
 And none but such from mercy I exclude.—
 But yet all is not done ; Man disobeying,
 Disloyal, breaks his feälty, and sins
 Against the high supremacy of Heaven, 205
 Affecting Godhead; and, so losing all,
 To expiate his treason hath nought left,
 But, to destruction sacred and devote,
 He with his whole posterity must die ;
 Die he or justice must ; unless for him 210
 Some other, able and as willing, pay
 The rigid satisfaction, death for death.
 Say, heavenly Powers, where shall we find such love ?
 Which of ye will be mortal, to redeem

blinded, that they may go on stumbling, and fall more and more deeply ; and such only of the human race do I exclude from mercy. But all is not yet perfected. Man transgressing and disloyal, violates the bond of creatureship, and sins against the high supremacy of Heaven in aspiring to Godhead, and thus forfeiting all that he possessed, has nothing left wherewith to expiate his treason ; but he, with all his descendants, doomed and devoted to destruction, must die. He must die or justice must ; unless some other, able and as willing as able, render in his stead the rigorous satisfaction, death for death. Say, heavenly powers, where shall we find such love ? Which of you is willing to devote himself to death, in order to

206. *Affecting godhead.*] Desiring or aspiring to be a god. This refers to Gen., iii. 5, 'Ye shall be as gods, knowing good and evil.'

208. *Sacred and devote.*] *Sacred* here means *doomed as a sacrifice*. So the Latin *sacer* was often used. *Devote* is for *devoted*, as *forfeit* (176), for *for-*

feited.

214. *Which of ye, &c.*] *Mortal* in this line means *liable to death*, in the next, *deadly*. See note on line 59. Spenser often repeats as rhyme a word applied in a different sense, as in the *Faery Queen*, I. i. 18. *To redeem* here signifies *to pay the penalty of*.

Man's mortal crime, and just the unjust to save? 215
Dwells in all Heaven charity so dear?"

He asked, but all the heavenly quire stood mute,
And silence was in Heaven; on Man's behalf
Patron or intercessor none appeared,
Much less that durst upon his own head draw 220
The deadly forfeiture and ransom set.
And now without redemption all mankind
Must have been lost, adjudged to Death and Hell
By doom severe, had not the Son of God,
In whom the fulness dwells of love divine, 225
His dearest mediation thus renewed:

"Father, thy word is passed, Man shall find grace:
And shall Grace not find means, that finds her way,
The speediest of thy winged messengers,
To visit all thy creatures, and to all 230

expiate man's deadly crime, the just for the salvation of the unjust?
Does charity so precious exist anywhere in Heaven?"

Thus he asked, but all the heavenly choir stood speechless, and there was silence in Heaven. No advocate or mediator for man presented himself, much less any one bold enough to draw upon his own head the deadly forfeit and the determined ransom. And now all mankind unredeemed must have been lost, sentenced by strict judgment to death and hell, had not the Son of God, in whom dwells the fulness of divine love, thus renewed his most dear interposition.

"Father, thy word has gone forth, that man shall obtain grace:
And shall not Grace find means, that finds her way, most speedily
of all thy winged messengers, to visit all thy creatures, and comes

215. *And just, &c.*] And be just, &c. See 1 Pet., iii. 18.

219. *Patron, &c.*] An allusion to Isai., lix. 16, 'He saw that there was no man, and wondered that there was no intercessor.' *None* is an adjective defining *patron*, &c., and although it can-

not stand before its noun, it is grammatically equivalent to (only more emphatic than) *no* before the noun.

220. *That.*] One that.

227. *Passed.*] Uttered; pronounced.

Comes unprevented, unimplored, unsought?
 Happy for man so coming! he her aid
 Can never seek, once dead in sins and lost;
 Atonement for himself or offering meet,
 Indebted and undone, hath none to bring.— 235
 Behold me then! me for him, life for life
 I offer; on me let thine anger fall;
 Account me Man: I for his sake will leave
 Thy bosom, and this glory next to thee
 Freely put off, and for him lastly die, 240
 Well pleased; on me let Death wreck all his rage.
 Under his gloomy power I shall not long
 Lie vanquished; thou hast given me to possess
 Life in myself for ever; by thee I live,

to all unanticipated, unimplored, unsought? Fortunate it is for man, that she comes thus; he, when once dead in sins, and lost, can never seek her help; he, bankrupt and ruined, has no atonement for himself, or suitable offering to present. Lo, then, I come! for him I offer myself, my life for his life; on me let thy wrath descend; regard me as representing Man: For his sake I will leave thy bosom, and cheerfully lay aside the glory of this place next to thee, and for him will I at the last gladly die; on me let Death spend all his rage; I shall not long lie subjected to his gloomy dominion; thou hast caused me to possess life everlasting in myself; in virtue of thee I live, though I now yield to death, and

231. *Unprevented.*] Unanticipated; unpreceded by expectation or prayer. From the Lat. *praevenio*. Psal., lxxxviii. 13, 'In the morning shall my prayer prevent thee.'

235. *None.*] See note on line 219.

237. *On me, &c.*] This repeated prominence of the pronoun *me*, has been thought to indicate eagerness, in imitation of Virgil's

'*Me, me: adsum qui feci: in me convertite ferrum.*'—*Aen.*, ix. 427,

and a similar passage in the same book, line 493.

241. *Wreck.*] Wreak; vent; spend.

243. *Thou hast given me, &c.*] John, v. 26, 'As the Father hath life in Himself, so hath He given to the Son to have life in Himself.'

Though now to Death I yield, and am his due, 245
 All that of me can die. Yet, that debt paid,
 Thou wilt not leave me in the loathsome grave,
 His prey, nor suffer my unspotted soul
 For ever with corruption there to dwell ;
 But I shall rise victorious, and subdue 250
 My vanquisher, spoiled of his vaunted spoil.
 Death his death's wound shall then receive and stoop
 Inglorious, of his mortal sting disarmed ;
 I through the ample air, in triumph high,
 Shall lead Hell captive, maugre Hell, and show 255
 The powers of Darkness bound : thou, at the sight
 Pleased, out of Heaven shalt look down and smile,
 While, by thee raised, I ruin all my foes,

am death's due as regards that portion of my nature that can die. Yet, when that debt shall have been paid, thou wilt not leave me in the loathsome grave to be his prey, nor suffer my unstained soul to dwell with corruption there for ever ; but I shall rise a conqueror, and subdue my vanquisher despoiled of his boasted spoil. Death shall then receive his mortal wound, and bow down in shame, disarmed of his deadly sting. I in lofty triumph through the spacious air shall lead Hell captive, in spite of Hell, and make a show of the powers of Darkness in bonds. Thou, pleased at the sight, shalt look down from Heaven and smile, while, raised from the grave by

246. *All that, &c.*] *All of me* is here an objective of respect, meaning *as respects all of me*.

247. *Thou wilt not leave, &c.*] Psal., xvi. 10, 'Thou wilt not leave my soul in hell, neither suffer thine Holy One to see corruption.' See also Acts, ii. 20. Milton is here inaccurate: the soul of Jesus was in Hades, not in the grave. The expression 'thine Holy One' refers to the

body of Christ: 'that holy thing' which was born of the Virgin Mary. Luke, i. 35.

253. *Of his mortal sting, &c.*] 1 Cor., xv. 55, 'O death, where is thy sting? O grave, where is thy victory? The sting of death is sin.'

255. *Maugre.*] In spite of. Fr. *malgré*. Here used like a preposition.

Death last, and with his carcase glut the grave ;
 Then, with the multitude of my redeemed, 260
 Shall enter Heaven, long absent, and return,
 Father, to see thy face, wherein no cloud
 Of anger shall remain, but peace assured
 And reconcilement ; wrath shall be no more
 Thenceforth, but in thy presence joy entire." 265

His words here ended, but his meek aspect
 Silent yet spake, and breathed immortal love
 To mortal men, above which only shone
 Filial obedience ; as a sacrifice
 Glad to be offered, he attends the will 270
 Of his great Father. Admiration seized
 All heaven, what this might mean, and whither tend,

thee, I destroy all my enemies, and with the carcase of Death, the last enemy, satiate the grave. Then, with the multitude of my redeemed people, I having been long absent shall enter Heaven, and return, O Father, to behold thy face, in which there shall be no remaining gloom of displeasure, but confirmed peace and reconcilement ; thenceforth wrath shall exist no longer, but in thy presence shall be perfect joy."

Here ended his words, but his mild countenance silently spoke still, and glowed with immortal love to mortal men, exceeded only by the expression of filial obedience. As a sacrifice gladly desiring to be offered, he awaits to hear the will of his great Father. All Heaven was seized with amazement, wondering what this might

259. *Death last.*] 1 Cor., xv. 26, 'The last enemy that shall be destroyed is death.'

265. *In thy presence, &c.*] Psal., xvi. 11, 'In thy presence is fulness of joy.' *Entire* means *unmixed, unalloyed*.

270. *Attends.*] Waits to hear. Fr. *attendre*, to await or expect.

271. *Admiration.*] Wonder. *To admire* formerly meant *to wonder at*, whether approvingly or disapprovingly.

272. *What this might mean.*] This clause is an objective of respect, the construction being *wondering as respected what this might mean, &c.*

Wondering ; but soon the Almighty thus replied :

“ O thou in Heaven and Earth the only peace
 Found out for mankind under wrath ! O thou 275
 My sole complacence ! well thou knowest how dear
 To me are all my works, nor Man the least,
 Though last created ; that for him I spare
 Thee from my bosom and right-hand, to save,
 By losing thee awhile, the whole race lost. 280
 Thou, therefore, whom thou only canst redeem,
 Their nature also to thy nature join ;
 And he thyself Man among men on earth,
 Made flesh, when time shall be, of virgin seed,
 By wondrous birth ; be thou in Adam's room 285

mean, and to what it might lead ; but soon the Almighty thus answered :

“ O thou the only peace found in all Heaven and Earth for mankind under sentence of wrath ! O thou in whom alone my satisfaction rests ! thou knowest well how dear to me are all my works, and man to be not least dear though last created, since for him I let thee go from my bosom and my right hand, to save the whole race lost by losing thee for a time. Do thou, therefore, join to thy nature the nature also of them whom thou only art able to redeem ; and be thyself Man among men on earth, made flesh, when the due time shall come, of virgin seed, by miraculous generation ; be thou,

276. *My sole complacence.*] My only satisfaction.

277. *All my works.*] Psal., cxlv. 9, ‘His tender mercies are over all His works.’

278. *That.*] Inasmuch as.

281. *Whom.*] The antecedent for this relative is the possessive *their* in the next line. An antecedent in the possessive case is now unusual ; but we have many

examples of it in Shakspeare and Milton. In the Liturgy we have, ‘In *thy* sight *who* livest and reignest.’

283. *Man among men, &c.*] John, i. 14, ‘The Word was made flesh and dwelt among us.’

284. *When time shall be.*] Gal., iv. 4, ‘When the fulness of the time was come, God sent forth His Son, made of a woman.’

The head of all mankind, though Adam's son.
 As in him perish all men, so in thee,
 As from a second root, shall be restored
 As many as are restored, without thee none.
 His crime makes guilty all his sons; thy merit, 290
 Imputed, shall absolve them who renounce
 Their own both righteous and unrighteous deeds,
 And live in thee transplanted, and from thee
 Receive new life. So Man, as is most just,
 Shall satisfy for Man, be judged and die, 295
 And dying rise, and rising with him raise
 His brethren, ransomed with his own dear life.
 So heavenly love shall outdo hellish hate,
 Giving to death, and dying to redeem,
 So dearly to redeem what hellish hate 300

in the place of Adam, the head of all mankind, though a son of Adam. As in Adam all perish, so in thee, as from a second root, shall be restored as many as are restored, none otherwise than by thee. His crime makes all his descendants guilty, thy merit imputed shall cancel the guilt of those who renounce their own works both righteous and unrighteous, and live engrafted in thee, and derive new life from thee. Thus Man, as is most just, shall make satisfaction for Man, be condemned and die, and having died shall rise again, and he rising shall raise with him his brethren, ransomed with his own precious life. Thus heavenly love shall outvie hellish hatred, giving up to death and dying to redeem, so dearly to redeem, the nature which hellish hatred so easily destroyed, and per-

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286. *The head, &c.*] Compare Rom., v. 19.
 Rev., xii. 16, 'I am the root and the offspring of David;' and
 Matt., xxii. 45, 'If David then call Him lord, how is He his son?'
 287. *As in him, &c.*] See 1 Cor., xv. 22.
 290. *His crime, &c.*] See 293. *Transplanted.*] En-
 grafted.
 297. *Ransomed, &c.*] Matt., xx. 28, 'To give His life a ransom for many.'
 299. *Giving.*] Man, in the person of the Son of God, giving.

So easily destroyed, and still destroys
 In those who, when they may, accept not grace
 Nor shalt thou, by descending to assume
 Man's nature, lessen or degrade thine own.
 Because thou hast, though throned in highest bliss, 305
 Equal to God, and equally enjoying
 Godlike fruition, quitted all, to save
 A world from utter loss, and hast been found
 By merit more than birthright Son of God,
 Found worthiest to be so by being good 310
 Far more than great or high : because in thee
 Love hath abounded more than glory abounds ;
 Therefore thy humiliation shall exalt
 With thee thy manhood also to this throne :
 Here shalt thou sit incarnate, here shalt reign 315
 Both God and Man, Son both of God and Man,

petually does destroy in the case of those who accept not grace when they may. Nor shalt thou by condescending to assume human nature impair or lower thine own. Forasmuch as thou, though enthroned in highest bliss, equal to God, and equally enjoying the Divine felicity, hast quitted all, to save a world from utter perdition, and hast been approved the Son of God more by merit than by birthright, approved the worthiest to be so by being far more good than great or high : forasmuch as love has abounded in thee more than glory abounds ; therefore thy condescension shall exalt thy human nature also with thee to this throne ; here thou shalt sit incarnate, here thou shalt reign both God and Man, Son of God and

301. *So easily.*] This expression is in contrast with 'so dearly.'

And still destroys, &c.] There is a want of due propriety, as we think, in this use of the present tense for the future. Perhaps *still* means *ever*, which is its gene-

ral meaning in Shakspeare. See line 618.

305. *Because thou hast, &c.*] Lines 305 to 322 are founded chiefly on Phil., ii. 6-11, 'Who being in the form of God,' &c.

311. *Far more.*] This adverbial expression modifies *good*.

Anointed universal King. All power
 I give thee; reign for ever, and assume
 Thy merits; under thee, as head supreme,
 Thrones, Princedoms, Powers, Dominions, I reduce: 320
 All knees to thee shall bow, of them that bide
 In Heaven, or Earth, or under Earth in Hell.
 When thou, attended gloriously from Heaven,
 Shalt in the sky appear, and from thee send
 The summoning Archangels, to proclaim 325
 Thy dread tribunal; forthwith from all winds
 The living, and forthwith the cited dead
 Of all past ages, to the general doom
 Shall hasten; such a peal shall rouse their sleep.
 Then, all thy Saints assembled, thou shalt judge 330
 Bad men and Angels. They arraigned shall sink

Son of Man together, anointed universal King. I give thee all
 power; reign for ever, and assume what thou hast merited; under
 thee as supreme head I place Thrones, Principalities, Powers, and
 Dominions: to thee every knee shall bow, of things that dwell in
 Heaven, or in Earth, or in Hell under the Earth. When thou
 gloriously attended from Heaven shalt appear in the firmament, and
 send forth from thy presence the summoning archangels to proclaim
 thy awful tribunal set; immediately from north, south, east, and
 west, they that are alive, and immediately the cited dead of all past
 ages, shall hasten to the general judgment; with such a peal shall
 the last trumpet rouse these from their sleep. Then, all thy saints
 being assembled, thou shalt judge the wicked, both men and angels;

317. *All power, &c.*] Matt., far above all principality, and
 xxviii. 18, 'All power is given power, and might, and do-
 unto me in heaven and in earth.' minion.'

319. *Under thee, &c.*] Col., 323. *When thou, &c.*] Lines
 ii. 10, 'Which is the head of all 323 to 329 are illustrated by
 principality and power;' Eph., Matt., xxiv. 30, 31; xxv. 31, 32;
 i. 20, 'And set Him at His own 1 Thess., iv. 16; Rev., xx. 12;
 right hand in the heavenly places, 13; 1 Cor., xv. 51, 52.

Beneath thy sentence ; Hell, her numbers full,
 Thenceforth shall be for ever shut. Meanwhile
 The World shall burn, and from her ashes spring
 New heaven and earth, wherein the just shall dwell, 335
 And, after all their tribulations long,
 See golden days, fruitful of golden deeds,
 With Joy and Love triumphing, and fair Truth.
 Then thou thy regal sceptre shalt lay by,
 For regal sceptre then no more shall need ; 340
 God shall be all in all. But, all ye gods,
 Adore him who to compass all this dies :
 Adore the Son, and honour him as me.'

they charged with their guilt shall sink under thy sentence ; Hell, her numbers being full, shall thenceforth be for ever shut. Meanwhile the universe shall be consumed with fire, and from its ashes shall arise a new heaven and earth, in which the righteous shall dwell, and after all their long troubles see golden days productive of golden deeds, enjoying the triumphant reign of joy, and love, and beauteous truth. Then thou shalt lay aside thy regal sceptre, for such regal sceptre shall then no longer be required ; God shall be all in all. But, all ye gods, worship him who dies to effect all this ; worship the Son, and honour him even as ye honour me.'

334. *The world shall burn, &c.*] See 2 Pet., iii. 12, 13 ; and Rev., xxi. 1. *Her for its* is allusive to the Phoenix.

337. *Golden days.*] The reign of Saturn in Latium was called *the golden age*. See Virg. *Æn.*, viii. 324.

339. *Then thou thy regal sceptre, &c.*] 1 Cor., xv. 25, 28, 'For He must reign till He hath put all enemies under His feet. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under

Him, that God may be all in all.'

340. *Shall need.*] Shall be needed. So in x. 80, 'Attendance none shall need.' Compare Shakspeare, *Rich. III.*, iii. 7, 'My lord, there needs no such apology ;' and 3 *Hcn. VI.*, i. 4, 'It needs not, nor it boots thee not, proud queen.'

341. *All ye gods, &c.*] Psal., xcvii. 7, 'Worship Him, all ye gods.' See Heb., i. 6.

343. *Honour him as me.*] John, v. 23, 'That all men should honour the Son, even as they honour the Father.'

No sooner had the Almighty ceased, but, all
 The multitude of Angels—with a shout 345
 Loud as from numbers without number, sweet
 As from blest voices—uttering joy, Heaven rung
 With jubilee, and loud Hosannas filled
 The eternal regions. Lowly reverent
 Toward either throne they bow, and to the ground 350
 With solemn adoration down they cast
 Their crowns, inwove with amaranth and gold;
 Immortal amaranth, a flower which once
 In Paradise, fast by the Tree of Life,

The Almighty had no sooner ceased, when, all the multitude of Angels uttering joy, with a shout loud as from countless numbers, sweet-toned as from blest voices, Heaven rung with jubilee, and loud Hosannas filled the eternal regions. They bow in lowly reverence towards each throne, and cast down upon the ground in solemn adoration their crowns of interwoven amaranth and gold; fadeless amaranth, a flower which once began to bloom in Paradise, close by

344. *No sooner, &c.*] The construction is, the Almighty had ceased no sooner but heaven rung with jubilee, and loud hosannas filled the eternal regions, all the multitude of angels uttering joy with a shout, &c. *Multitude* is a nominative absolute. Such expressions as *no sooner but, nothing else but, no other but*, are antiquated; for *but* we use *than*.

346. *Without number.*] An adjectival preposition phrase.

348. *Jubilee and loud hosannas.*] The *jubilee* festival of the Hebrews was celebrated with trumpet sounds and great rejoicings, at the end of seven weeks of years, or in every fiftieth year. Slaves were then restored

to their liberty, and lands to their owners. The Hebrew word *hosanna*, signifying *save, I beseech thee*, was an exclamation frequent among the Jews, but especially used when the High Priest came forth from within the veil to bless the people. See Psal., cxviii. 25, 26.

351. *Down they cast, &c.*] See Rev., iv. 10.

352. *Amarant.*] *Amaranth*, from the Gr. ἀμάραντος, unfading, is the name of an ideal flower 'that fadeth not away,' just as *adamant*, from the Gr. ἀδάμαντος, impenetrable, is the name of an ideal stone that cannot wear away.

354. *Fast by.*] Close by. So in i. 11, 'Siloa's brook that flowed

Began to bloom; but soon, for Man's offence, 355
 To Heaven removed, where first it grew, there grows
 And flowers aloft shading the Fount of Life,
 And where the River of Bliss through midst of Heaven
 Rolls o'er Elysian flowers her amber stream.
 With these that never fade the Spirits elect 360
 Bind their resplendent locks, inwreathed with beams.
 Now in loose garlands thick thrown off, the bright
 Pavement, that like a sea of jasper shone,
 Impurpled with celestial roses smiled.
 Then, crowned again, their golden harps they took— 365
 Harps ever tuned, that glittering by their side
 Like quivers hung—and with preamble sweet

the Tree of Life, but being soon, on account of man's offences, transferred to Heaven where it first grew, now grows there, and rears aloft its blossoms shading the Fount of Life, and where the River of Bliss rolls its amber stream, through the midst of Heaven, over flowery Elysian plains. With these never-fading flowers the elect angels encircle their shining locks inwreathed with beams. These now being thrown off in loose garlands, thickly strewed about, the bright pavement that shone like a sea of jasper now smiled with the purple hue of celestial roses. Then, being crowned again, the angels took their golden harps, harps never out of tune, that hung glittering by their sides like quivers, and with sweet prelude of charming symphony

fast by the oracle of God.' Châteaubriand, in his French prose translation of the *Paradise Lost*, was deceived by the word *fast*, when he took 'that flowed fast' to mean 'qui coulait rapidement.' The waters of Siloah are described in Scripture as flowing *gently*. See note on line 30.

355. *But soon, &c.*] But being soon removed to heaven, &c.

357. *The fount of life.*] Rev., xxii. 1, 'He shewed me a pure river of water of life,' &c.

359. *Amber.*] Clear or transparent as amber.

362. *Now in loose garlands, &c.*] These being now thrown off thickly, &c. This was when the angels cast down 'their crowns inwove with amaranth and gold.'

Of charming symphony they introduce
 Their sacred song, and waken raptures high ;
 No voice exempt, no voice but well could join 370
 Melodious part, such concord is in Heaven.

Thee, Father, first they sung, omnipotent,
 Immutable, immortal, infinite,
 Eternal King ; thee, Author of all being,
 Fountain of light, thyself invisible 375
 Amidst the glorious brightness where thou sittest
 Throned, inaccessible but when thou shadest
 The full blaze of thy beams, and through a cloud,
 Drawn round about thee like a radiant shrine.
 Dark with excessive bright thy skirts appear, 380
 Yet dazzle Heaven, that brightest Seraphim
 Approach not, but with both wings veil their eyes.
 Thee next they sang of all creation first,

they make introduction to their sacred concert, and excite sublime raptures ; no voice unengaged, no voice but could well take melodious part, such concord there is in Heaven.

First they celebrated in their song thee, O Father, as the almighty, immutable, immortal, infinite, eternal King ; thee as the Author of all existence, the source of light, thyself being invieible, where thou sittest enthroned amidst the glorious brightness, not accessible except when thou shadest down the full blaze of thy beams, and by means of a cloud drawn around thee like a radiant shrine. Thy train seems dark through excessive brightness, yet it dazzles heaven, so that the brightest seraphim come not near, but veil their eyes with their wings. Next they celebrated the praises of thee, who wert

379. *Dark with excessive bright, &c.*] Isai., vi. 1, 'I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple. Above it stood the seraphims ; each one had six wings ; with twain he covered his face,' &c.

383. *Of all creation first, &c.*] Anterior to all creation. Col., i. 15, 'Who is the image of the invisible God, the first-born of every creature [*lit.* of all creation] ; for by Him were all things created,' &c. ; 17, 'And He is before all things' ; Rev., iii. 14,

Begotten Son, divine similitude,
 In whose conspicuous countenance, without cloud 385
 Made visible, the almighty Father shines,
 Whom else no creature can behold; on thee
 Impressed the effulgence of his glory abides;
 Transfused on thee his ample Spirit rests.
 He Heaven of Heavens and all the Powers therein 390
 By thee created; and by thee threw down
 The aspiring Dominations. Thou that day
 Thy Father's dreadful thunder didst not spare,
 Nor stop thy flaming chariot-wheels, that shook
 Heaven's everlasting frame, while o'er the necks 395
 Thou drovest of warring Angels disarrayed.

before all creation, the Begotten Son, the Image of God, in whose revealing aspect the Almighty Father shines, He being thus, without the intervention of a cloud, made visible, whom otherwise no creature can look upon; the effulgence of his glory is impressed on thee and continues so impressed, the fulness of his spirit shed on thee remains thus shed. By thee he created the Heaven of Heavens and all the Powers therein; and by thee he overthrew the Powers that aspired above their sphere. On that day thou didst not spare thy Father's terrible thunder, nor check the wheels of thy flaming chariot, though they shook the everlasting fabric of Heaven, when thou didst drive over the necks of warring angels put to rout. Returning from the

'The Amen, the faithful and true witness, the beginning of the creation of God.'

385. *In whose, &c.*] In whose conspicuous countenance the Almighty Father shines, made visible without cloud, whom (*i.e.* the Father whom) otherwise no creature can behold. John, xiv. 9, 'He that hath seen me hath seen the Father.' See note on line 140.

387. *On thee impressed, &c.*]

Compare x. 63-67.

389. *His ample Spirit rests.*] Isai., xlii. 1, 'I have put my spirit upon Him.' John, iii. 34, 'God giveth not the Spirit by measure unto Him.'

390. *He heaven of heavens, &c.*] See 1 Kings, viii. 27, and Col., i. 15.

391. *By thee threw down, &c.*] See vi. 825-892.

396. *Disarrayed.*] Routed, put to confusion.

Back from pursuit thy Powers with loud acclaim
 Thee only extolled, Son of thy Father's might,
 To execute fierce vengeance on his foes.
 Not so on Man; him, through their malice fallen, 400
 Father of mercy and grace, thou didst not doom
 So strictly, but much more to pity incline.
 No sooner did thy dear and only Son
 Perceive thee purposed not to doom frail Man
 So strictly, but much more to pity inclined, 405
 He, to appease thy wrath and end the strife
 Of mercy and justice in thy face discerned,
 Regardless of the bliss wherein he sat
 Second to thee, offered himself to die
 For Man's offence. O, unexampled love, 410
 Love nowhere to be found less than Divine !
 Hail, Son of God, Saviour of men ! thy name

pursuit, thy Powers with loud acclamation extolled thee only as
 having thy Father's might to execute fierce vengeance on thy
 enemies. Thou didst not so execute vengeance on *Man*. Thou didst
 not, Father of mercy and grace, so strictly doom him, fallen through
 their malice, but didst much more incline to pity him than to
 punish. No sooner did thy dear and only Son see thee determined
 not to doom frail Man so strictly, but much more inclined to pity
 him, than, in order to appease thy wrath, and to end that contest be-
 tween mercy and justice which was discerned in thy countenance, he,
 regardless of the bliss in which he sat next to thee, offered himself
 to die for man's offence. O love of which there never has been any
 such example, love nowhere to be found of lower nature than divine,
 Hail, Son of God, Saviour of men ! Henceforth thy name shall be

398. *Son of Thy Father's* incline to pity. *Pity* here, and
might, &c.] Son having thy in line 405, is a verb.
 Father's might. 406. *He.*] *Than* must be sup-

400. *Not so.*] Not to do so.

402. *To pity incline.*] Didst

Shall be the copious matter of my song
 Henceforth, and never shall my harp thy praise
 Forget, nor from thy Father's praise disjoin. 415

Thus they in Heaven, above the starry sphere,
 Their happy hours in joy and hymning spent.
 Meanwhile upon the firm opacous globe
 Of this round World, whose first convex divides
 The luminous inferior orbs enclosed 420
 From Chaos and the inroad of Darkness old,
 Satan alighted walks. A globe far off
 It seemed, now seems a boundless continent,
 Dark, waste, and wild, under the frown of Night
 Starless exposed, and ever-threatening storms 425
 Of Chaos blustering round, inclement sky;
 Save on that side from which the wall of Heaven,

the fruitful subject of my song, and never shall my harp be sounded without praising thee, and joining thy praise with thy Father's.

Thus were these spirits, in the Heaven above the starry universe, spending their happy hours in joy and sacred song. Meanwhile, Satan being alighted is treading the firm opaque surface of this round universe, whose outermost convex separates and encloses the luminous lesser spheres from Chaos and against the encroachment of ancient Night. At a great distance it seemed to be a globe, now it seems to be a boundless region, dark, waste, and wild, exposed, with no starlight, under the frown of Night, and the ever-threatening storms of Chaos blustering around, an inclement sky; excepting on that side which gains some slight reflection of glimmering air

419. *Of this round world, &c.*] and thus encloses them from 'Not our earth,' as Richardson, Chaos and *ancient night*, as he in *Explanatory Notes on Milton*, elsewhere (ii. 970) calls this observes, 'but the solid, lightless globe, which the poet imagines to contain the whole new creation, whose shell separates the luminous orbs that are under it, 'darkness old.' See line 75.

426. *Inclement sky.*] *Sky* is here an exclamatory nominative.

Though distant far, some small reflection gains
 Of glimmering air, less vexed with tempest loud :
 Here walked the Fiend at large in spacious field. 430
 As when a vulture on Imaüs bred,
 Whose snowy ridge the roving Tartar bounds,
 Dislodging from a region scarce of prey,
 To gorge the flesh of lambs or yeauling kids,
 On hills where flocks are fed, flies towards the springs 435
 Of Ganges or Hydaspes, Indian streams;
 But in his way lights on the barren plains
 Of Sericana, where Chineses drive
 With sails and wind their cany waggons light;
 So, on this windy sea of land, the Fiend 440
 Walked up and down alone, bent on his prey ;

from the wall of Heaven, though far distant, being less agitated with noisy tempest: Here was the Fiend walking in full freedom amidst ample space. As when a vulture reared on Imaüs, whose snowy range forms a boundary of the wandering Tartar's land, quitting his abode in a region scanty in prey, to devour the flesh of lambs or young kids, on hills where flocks are fed, flies towards the sources of the Ganges or the Hydaspes, rivers of India: but in his passage alights on the barren plains of Sericana, where Chinese drive their light cane waggons by means of wind and sails; so on this windy sea of land the Fiend walked about alone intent upon his prey; alone,

431. *Imaüs.*] A celebrated mountain ridge in Scythia. Its name, according to Pliny, signifies *snowy*. It is the eastern boundary of the Western Tartars, who live chiefly in tents or waggons, and lead a nomadic life.

434. *Yeanling.*] Young; newly born.

436. *Ganges or Hydaspes.*] Two rivers of India. The latter, now called *Jelum*, is a tributary of the Indus, and flows

through the valley of Cashmere.

438. *The barren plains, &c.*] *Serica*, or *Sericana*, is a level region between Imaüs and China. In old books of travels mention is made of the sail waggons used by the Chinese in level parts of their country during the prevalence of strong winds. They were made of bamboo.

440. *Sea of land.*] Land level as a sea.

Alone, for other creature in this place,
 Living or lifeless, to be found was none ;
 None yet ; but store hereafter from the Earth
 Up hither like aërial vapours flew 445
 Of all things transitory and vain, when sin
 With vanity had filled the works of men :
 Both all things vain, and all who in vain things
 Built their fond hopes of glory or lasting fame,
 Or happiness in this or the other life. 450
 All who have their reward on earth, the fruits
 Of painful superstition and blind zeal,
 Nought seeking but the praise of men, here find
 Fit retribution, empty as their deeds.
 All the unaccomplished works of Nature's hand, 455
 Abortive, monstrous, or unkindly mixed,
 Dissolved on Earth, fleet hither, and in vain,

for in this place no other creature, animate or inanimate, was to be found ; none as yet ; but in after times there flew up hither from the Earth, like aërial vapours, a store consisting of all things transitory and vain, when sin had made men abound in works of vanity : both all things vain, and all who in vain things built their foolish hopes of greatness or lasting renown, or happiness either in this life or in the next ; all who have their reward confined to this world, the produce of superstitious austerity and ignorant devotion, seeking nothing but the praise of men, here find proper retribution, empty as their deeds were. All the uncompleted works of Nature's hand, abortions, monsters, or incongruous mixtures, when dissolved on

443. *To be found was none.*] unto you, they have their reward.' Matth., vi. 2.
 The construction is, None other creature, &c., was to be found. 455. *Unaccomplished.*] Uncompleted.
 451. *All who have, &c.*] Of 456. *Unkindly.*] Unnaturally ; the Pharisees who sought the praise of men, and not the honour that cometh from God not according to kind.
 only, Jesus said, ' Verily I say 457. *In vain.*] At random, or recklessly.

Till final dissolution, wander here ;
 Not in the neighbouring moon, as some have dreamed :
 Those argent fields more likely habitants, 460
 Translated Saints or middle Spirits hold
 Betwixt the angelical and human kind.
 Hither, of ill-joined sons and daughters born,
 First from the ancient world those Giants came,
 With many a vain exploit, though then renowned ; 465
 The builders next of Babel, on the plain
 Of Sennaar, and still with vain design
 New Babels, had they wherewithal, would build :
 Others came single ; he, who to be deemed

earth, fleet to this resort, and wander here in vain till the period of final dissolution : not in the Earth's neighbouring planet, the moon, as some have idly supposed ; those silvery plains contain inhabitants more appropriate,—translated saints, or intelligences of a nature between the angelic and the human, First from the old world those giants who were the offspring of the ill-assorted union of the sons of God with the daughters of men, came hither with many vain though then renowned achievements. Next came those who built Babel on the plain of Sennaar, and who would evermore build new Babels, with fruitless purpose, if they had the means. Others came individually ; Empedocles, he who to be thought a god

459. *As some have dreamed.*] Ariosto, in his *Orlando Furioso*, xxxiv. 70, speaks of the moon as a strange storehouse where many vain things lost on earth are deposited. Pope, in his *Rape of the Lock*, v., has an allusion to this notion.

460. *Those argent fields, &c.*] It seems to be a little uncertain whether *fields* is nominative or objective to *hold* ; if the latter was intended, the meaning is—

Inhabitants more appropriate occupy those silvery plains.

463. *Ill-joined sons, &c.*] This refers to the posterity of Seth intermarrying with the idolatrous posterity of Cain. See Gen., vi. 1-4.

467. *Sennaar.*] Shinar, a province of Babylon. Newton observes that Milton frequently follows the Vulgate in the names of places. After *Sennaar* the verb *came* is understood.

A god, leaped fondly into *Ætna* flames, 470
 Empedocles; and he who, to enjoy
 Plato's Elysium, leaped into the sea,
 Cleombrotus; and many more too long,
 Embryos and idiots, eremites, and friars
 White, black, and grey, with all their trumpery. 475
 Here pilgrims roam, that strayed so far to seek
 In Golgotha him dead who lives in Heaven;
 And they who, to be sure of Paradise,
 Dying put on the weeds of Dominic,

foolishly leaped into *Ætna's* fire; and Cleombrotus, the youth who to obtain the joy of Plato's Elysium leaped into the sea; and many more, too long to name, embryos and idiots, hermits, and friars white, black, and grey, with all their impostures. Here wander pilgrims, that went so far astray to seek in Golgotha him dead, who lives in Heaven; and they who to ensure their admission into Paradise, put on, when they are dying, a Dominican priest's robe, or

471. *Empedocles.*] A Pythagorean philosopher of Agrigentum, in Sicily. It was reported that he leaped into the crater of *Ætna*, that there might be no trace of his death, but that the volcano threw up one of his sandals, and thus made known that he had perished by fire.

473. *Cleombrotus.*] A youth of Ambracia in Epirus, who after reading the *Phædo* of Plato, was so eager to enter upon the enjoyment of immortality that he threw himself into the sea.

474. *Eremites.*] Hermits; literally, dwellers in solitudes or deserts. Gr., *ἐρημος*, desert, solitary.

475. *White, black, &c.*] The white friars were the Carmelites, an order originating in the monastery on Mount Carmel;

the black friars were the Dominicans, of the order of St. Dominic; the grey friars were the Franciscans, of the order of St. Francis. The names white, black, and grey referred to their distinguishing habits.

476. *That strayed so far, &c.*] Milton here condemned as vain the visits of pilgrims to the Holy Sepulchre. He had in his mind Luke, xxiv. 5, 'Why seek ye the living among the dead? He is not here, for He is risen,' as He said.'

479. *Dying put on, &c.*] The robe of a priest of the order of St. Dominic, or of St. Francis, when put upon dying persons, was supposed to carry them safe through purgatory.

Or in Franciscan think to pass disguised. 480
 They pass the planets seven, and pass the fixed,
 And that crystalline sphere whose balance weighs
 The trepidation talked, and that first moved ;
 And now Saint Peter at Heaven's wicket seems
 To wait them with his keys, and now at foot 485
 Of Heaven's ascent they lift their feet, when lo !
 A violent cross-wind from either coast
 Blows them transverse, ten thousand leagues awry,
 Into the devious air. Then might ye see
 Cowls, hoods, and habits, with their wearers tost 490
 And fluttered into rags ; then reliques, beads,

think to pass disguised in a Franciscan habit ; they pass the seven planets, and the firmament of the fixed stars, and that crystalline sphere the balance of which poises the vibration which is talked of, and that first moved sphere ; and now Saint Peter at Heaven's gate is presumed to be awaiting them with his keys, and now at the foot of the ascent to Heaven they raise their feet, when, lo, a violent adverse wind from each side blows them transversely, ten thousand leagues off their course into the trackless air ; then might be seen cowls, hoods, and habits, tost with their wearers, and shaken into rags ; then might be seen reliques, beads, indulgences, dispensations,

480. *Franciscan.*] Franciscan weeds.

481. *The planets seven, &c.*] In the Ptolemaic system, the first heaven is that of the Moon, the second of Mercury, the third of Venus, the fourth of the Sun, the fifth of Mars, the sixth of Jupiter, the seventh of Saturn, the eighth of all the fixed stars.

482. *That crystalline sphere.*] Beyond the sphere of the fixed stars was supposed to be 'the crystalline heaven, clear as

crystal, to which the Ptolemaics attributed a sort of libration or shaking (the *trepidation* so much talked of), to account for certain irregularities in the motion of the stars ; and beyond this *that first moved*, the *primum mobile*, the sphere which was both the first moved and the first mover, communicating its motions to all the lower spheres ; and beyond this was the empyrean heaven, the seat of God and the angels.'—NEWTON.

Indulgences, dispenses, pardons, bulls,
 The sport of winds : all these, upwhirled aloft,
 Fly o'er the back side of the World far off
 Into a Limbo large and broad, since called 495
 The Paradise of Fools, to few unknown
 Long after, now unpeopled and untrod.

All this dark globe the Fiend found as he passed ;
 And long he wandered, till at last a gleam
 Of dawning light turned thitherward in haste 500
 His travelled steps. Far distant he descries,
 Ascending by degrees magnificent

pardons, bulls, made the sport of winds: all these, whirled up aloft, fly far off over the outermost boundary of the universe into a broad spacious Limbo, since called the Paradise of Fools, to few unknown long afterwards, but at this time unpeopled and untrod. All this the Fiend found to be a dark globe when he passed over it; and long he wandered, till at last a gleam of dawning light attracted hastily towards it his weary steps. He descries afar off a lofty structure ascending by magnificent steps up to the wall of Heaven;

492. *Dispenses.*] Dispensations; licences exempting from penalty.

Bulls.] The edicts and letters issued by Popes were so called from the *bullæ*, or leaden seal affixed to them.

493. *The sport of winds.*] Horace, *Od.*, i. 14, 'Nisi ventis debes ludibrium, cave.' See also Virgil, *Æn.*, vi. 75.

495. *Limbo.*] Besides the *limbus patrum*, or paradise of patriarchs and saints, the schoolmen imagined another locality, called the *limbus fatuorum*, or paradise of fools; both were on the skirts of Hades. In Shakspeare's *Romeo and Juliet*, ii. 4, the Nurse

says, 'If ye should lead her into a fool's paradise, as they say, it were a very gross kind of behaviour.' *Limbo* is Italian, from the Latin *Limbus*, a border.

497. *Now.*] At this time of Satan's coming.

500. *Thitherward.*] Towards the quarter from which the light proceeded.

501. *Travelled.*] Tired; toiled some. Fr., *se travailler*, to toil.

502. *Degrees.*] Steps. So, in Shakspeare's *Julius Cæsar*, ii. 1, 'He then unto the ladder turns his back,
 Looks in the clouds, scorning the base degrees
 By which he rose.'

Up to the wall of Heaven, a structure high ;
 At top whereof, but far more rich, appeared
 The work as of a kingly palace-gate, 505
 With frontispiece of diamond and gold
 Embellished ; thick with sparkling orient gems
 The portal shone, inimitable on Earth
 By model, or by shading pencil drawn.
 The stairs were such as whereon Jacob saw 510
 Angels ascending and descending, bands
 Of guardians bright, when he from Esau fled
 To Padan-Aram, in the field of Luz
 Dreaming by night under the open sky,
 And waking cried, *This is the gate of Heaven.* 515
 Each stair mysteriously was meant, nor stood
 There always, but, drawn up to Heaven, sometimes
 Viewless ; and underneath a bright sea flowed

at the top of which appeared a work like the gates of a royal palace, but far richer than that, splendidly faced with diamond and gold ; the portal shone with thick profusion of bright sparkling gems, and could not on earth be imitated by model, or drawn by colouring pencil. The stairs were such as those on which Jacob saw angels ascending and descending, bands of bright guardians, when he was fleeing from Esau to Padan-Aram, and dreamt by night, in the field of Luz, under the open sky, and on awaking cried, *This is the gate of Heaven.* Each stair had a mysterious design, and did not stand there continually, but sometimes was drawn up to Heaven out of sight ; and under this flowed a bright

506. *Frontispiece.*] Front view, from Lat. *frons* and *species*. In architecture, the principal face of a building.

507. *Orient.*] Bright.

513. *Padan-Aram.*] The northern part of Mesopotamia.

In the field of Luz, &c.]

Dreaming in the field of Luz, or Bethel. See Gen., xxviii. 19.

516. *Meant.*] Designed.

518. *A bright sea.*] This is meant of 'the waters above the firmament,' as Milton himself tells us in the argument of this book.

Of jasper, or of liquid pearl, whereon
 Who after came from Earth sailing arrived 520
 Wafted by Angels, or flew o'er the lake
 Rapt in a chariot drawn by fiery steeds.
 The stairs were then let down, whether to dare
 The Fiend by easy ascent, or aggravate
 His sad exclusion from the doors of bliss ; 525
 Direct against which opened from beneath,
 Just o'er the blissful seat of Paradise,
 A passage down to the Earth, a passage wide,
 Wider by far than that of after-times
 Over Mount Sion, and, though that were large, 530
 Over the Promised Land to God so dear ;
 By which, to visit oft those happy tribes,

sea of jasper or of liquid pearl, and on this they who afterwards came from the Earth arrived sailing, being wafted over it by Angels, or flew over the sea, transported in a chariot drawn by fiery steeds. The stairs were at this time let down, whether to provoke his daring by the easiness of the ascent, or to aggravate the sadness of his exclusion from the doors of bliss ; and directly opposite to these there opened from beneath, just over the blissful seat of Paradise, a passage down to the Earth, a wide passage, wider by far than that of after times over Mount Sion, and wider than that over the Promised Land so dear to God, wide as that would have been ; by which oftentimes his angels, charged with high commissions, passed to and fro,

521. *Wafted by angels.*] Luke, xvi. 22, 'The beggar died, and was carried by the angels into Abraham's bosom.'

522. *Rapt.*] Borne away ; transported. Lat. *raptus*. 2 Kings, ii. 11, 'There appeared a chariot of fire, and horses of fire, and parted them both asunder ; and Elijah went up by a whirlwind into heaven.'

526. *Direct against which.*] i.e. Directly against the stairs.

528. *A passage down, &c.*] This was meant for the visits of angels from heaven to the terrestrial paradise.

530. *Though that were large, &c.*] *Were* is not here the past subjunctive, but is used for *would be*, as *had* is often used for *would have*.

On high behests his Angels to and fro
 Passed frequent, and his eye with choice regard,
 From Paneas, the fount of Jordan's flood, 535
 To Beërsaba, where the Holy Land
 Borders on Egypt and the Arabian shore;
 So wide the opening seemed, where bounds were set
 To darkness, such as bound the ocean-wave.

Satan from hence, now on the lower stair, 540
 That scaled by steps of gold to Heaven-gate,
 Looks down with wonder at the sudden view
 Of all this world at once. As when a scout,
 Through dark and desert ways with peril gone
 All night, at last by break of cheerful dawn 545

to visit often those favoured tribes, and by which his eye was directed often, with the regard of predilection, from Paneas, where the Jordan takes its rise, to Beersaba, where the Holy Land borders on Egypt and the shore of the Arabian Gulf; so wide seemed the opening, where bounds were set to darkness such as stay the ocean wave. From this opening Satan, being on the lower stair that rose by steps of gold to the gate of Heaven, looks down with wonder at the sudden prospect of all this universe at once. As when a scout, through dark and desolate ways, dangerously travelled all night, at last by cheerful daybreak gets on the brow of some high hill which

534. *Frequent.*] Sometimes Milton uses this word to denote *in great numbers*, as in vii. 504; but here it seems to mean *often*. Compare vii. 569–573.

And his eye.] And his eye passed frequent.

535. *From Paneas, &c.*] From Dan to Beersheba is the Scripture statement of the limits of Palestine north and south. Caesarea Philippi was afterwards built on the site of Dan, or Paneas, by Philip the Tetrarch, who called

it Caesarea in honour of Tiberius. It was at the foot of Mount Hermon, near the sources of the Jordan.

537. *The Arabian shore.*] The shore of the Sinus Arabicus, or Red Sea.

540. *From hence.*] From this opening in the surrounding 'canopy of night's extended shade.' (556.)

541. *Heaven-gate.*] *Heaven* is here used as an adjective; the same expression occurs in v. 198.

Obtains the brow of some high-climbing hill,
 Which to his eye discovers unaware
 The goodly prospect of some foreign land,
 First seen, or some renowned metropolis,
 With glittering spires and pinnacles adorned, 550
 Which now the rising sun gilds with his beams:
 Such wonder seized, though after Heaven seen,
 The Spirit malign, but much more envy seized,
 At sight of all this World beheld so fair.
 Round he surveys—and well might, where he stood, 555
 So high above the circling canopy
 Of Night's extended shade—from eastern point

displays unexpectedly to his eye the goodly prospect of some foreign land, seen then for the first time, or some renowned metropolis adorned with glittering spires and pinnacles, which the rising sun now gilds with his beams: such wonder seized the malignant Spirit, though he had beheld Heaven's glory; but much more did envy seize him, at the sight of all this universe seen to be so fair. He surveys around (and well he might in his present station so high above the encircling canopy of the far-spreading shade of Night), from the

547. *Discovers unaware.*] Shows or presents unexpectedly. To *discover* often signifies to *show* in our old writers.

552. *Such wonder, &c.*] Such wonder seized the malignant spirit, though this was after Heaven itself had been seen by him. *After Heaven seen*, is a Latinism, like *ante Christum natum*, *ab urbe condita*, *post ignem subductum*, &c. Compare *Comus*, 48, 'After, the Tuscan mariners transformed.'

556. *The circling canopy, &c.*] The poet refers to the chaotic darkness surrounding the uni-

verse. See lines 418 to 425. His meaning here is generally misapprehended.

557. *From eastern point, &c.*] That is, from east to west; for when the sign *Libra* rises in the east, *Aries*, the fleecy Ram, sets in the west. 'Aries is said to bear *Andromeda*, because that constellation is placed just over Aries, and therefore when Aries sets, he seems to bear *Andromeda* far off *Atlantic seas*, the great western ocean, *beyond the horizon*; then from pole to pole he views in breadth, that is, from north to south.'—NEWTON.

Of Libra to the fleecy star that bears
 Andromeda far off Atlantic seas,
 Beyond the horizon; then from pole to pole 560
 He views in breadth, and, without longer pause,
 Down right into the World's first region throws
 His flight precipitant, and winds with ease
 Through the pure marble air his oblique way
 Amongst innumerable stars, that shone 565
 Stars distant, but nigh-hand seemed other worlds;
 Or other worlds they seemed, or happy isles,
 Like those Hesperian gardens famed of old,
 Fortunate fields, and groves, and flowery vales,
 Thrice-happy isles; but who dwelt happy there 570
 He stayed not to inquire. Above them all
 The golden sun, in splendour likest Heaven,

eastern position of Libra to Aries that bears Andromeda far off the Atlantic, beyond the horizon; then he surveys across from pole to pole, and without longer delay, downright he flies headlong into the first region of the universe, and winds easily his indirect passage through the pure clear air among countless stars, that shone as stars far off, but when near seemed other worlds: they seemed either other worlds, or blest isles, like those Hesperian gardens of old renown, fortunate fields, and groves, and flowery vales, thrice-blest isles; but he stopped not to inquire who were blest dwellers there. Above them all, the golden sun, most resembling Heaven in splendour,

564. *Marble.*] Clear and white like marble. The Latin *marmor*, marble, is derived from the Greek *μαρμαίρω*, to shine or glisten.

568. *Hesperian gardens.*] *Hesperium*, or *Cape Verde*, was one of the farthest points along the African coast to which the know-

ledge of the ancients extended. At some little distance from it were the *Cape Verde* islands, wrongly identified by some with the 'Fortunate fields,' the *Fortunate Insulæ*, or *Islands of the Blest*, which were probably the *Madeira* group of the *Canary Islands*.

Allured his eye. Thither his course he bends
 Through the calm firmament—but up or down,
 By centre or eccentric, hard to tell, 575
 Or longitude—where the great luminary,
 Aloof the vulgar constellations thick,
 That from his lordly eye keep distance due,
 Dispenses light from far. They, as they move
 Their starry dance in numbers that compute 580
 Days, months, and years, toward his all-cheering lamp
 Turn swift their various motions, or are turned
 By his magnetic beam, that gently warms
 The Universe, and to each inward part
 With gentle penetration, though unseen, 585
 Shoots invisible virtue even to the deep :

attracted his eye. Thither he directs his course through the calm firmament,—but whether upwards or downwards, whether towards the centre of the universe or away from the centre, whether in the line of east and west, is hard to tell,—where the chief luminary, aloof from the crowd of ordinary constellations that keep a due distance from his lordly eye, dispenses light from afar. They while they perform the procedure of their starry dance in measures that reckon days, months, and years, turn swiftly their several motions towards his all-enlivening lamp, or are made to turn towards him by his attracting beam, that radiates gentle warmth upon the universe, and, with gentle though unseen penetration to each inward part, sends invisible virtue even to the very depths of the universe; so

575. *By centre or eccentric, &c.*] ‘Whether it was toward the centre or from the centre, it not being determined whether the sun is the centre of the world or not.’—NEWTON. In viii., 160, the angel says to Adam,

Whether the sun predominant in
 heaven
 Rise on the earth, or earth rise on the
 sun,—

Solicit not thy thoughts with matters
 hid.

576. *Longitude.*] East or west. So in vii., 372, the sun is described as

‘Jocund to run
 His longitude through Heaven’s high
 road.’

See also iv., 539.

So wondrously was set his station bright.

There lands the Fiend, a spot like which perhaps
Astronomer in the sun's lucent orb,
Through his glazed optic tube, yet never saw. 590
The place he found beyond expression bright,
Compared with aught on Earth, metal or stone;
Not all parts like, but all alike informed
With radiant light, as glowing iron with fire:
If metal, part seemed gold, part silver clear; 595
If stone, carbuncle most or chrysolite,
Ruby or topaz, to the twelve that shone
In Aaron's breastplate, and a stone besides
Imagined rather oft than elsewhere seen,
That stone, or like to that, which here below 600

wondrously was his brilliant station ordained. There the Fiend arrives, and a spot like to this never yet, perhaps, did astronomer through his telescope see in the sun's luminous orb. He found the place bright to a degree that could not be expressed by comparison with anything on earth, whether metal or stone; all its parts were not of one uniform appearance, but all were equally actuated with radiant light, as red-hot iron is with fire: if to be called metal, part seemed to be gold, part bright silver; if to be called stone, there seemed to be chiefly carbuncle or chrysolite, ruby or topaz, and the rest of the twelve stones that shone in the breast-plate of Aaron, and a stone besides, often rather imagined than seen elsewhere, that stone, or of a like nature to that, which, in this lower

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588. *A spot, &c.*] 'The spots in the sun are visible with a telescope; but astronomer perhaps never yet saw *through his glazed optic tube*, such a spot as Satan, now that he was in the sun's orb.'—NEWTON.
593. *Informed.*] Endued; actuated.
595. *If metal.*] If compared with metal. See line 592.
596. *Most.*] The most part seemed.
597. *To the twelve, &c.*] That is, and all the rest, reckoning to the twelve, that shone in Aaron's breast-plate. Exod., xxviii. 15.
600. *That stone, &c.*] The philosopher's stone, called also elixir, the powder of projection,

Philosophers in vain so long have sought;
 In vain, though by their powerful art they bind
 Volatile Hermes, and call up unbound
 In various shapes old Proteus from the sea,
 Drained through a limbec to his native form. 605
 What wonder then if fields and regions here
 Breathe forth elixir pure, and rivers run
 Potable gold, when, with one virtuous touch,
 The arch-chemic sun, so far from us remote,

world, philosophers so long have vainly sought, vainly, though by their powerful art they can fix the volatile Mercury, and call up from the sea in various shapes old Proteus unbound, and drain him through an alembic to his original form. What wonder is it, then, if fields and regions here exhale pure elixir, and rivers run potable gold, when the sun, chief chemical power, so far distant from us, with

or the medicine of projection, was a preparation which the old alchemists sought as a means of transmuting quicksilver, copper, &c., into gold, and also of prolonging life indefinitely.

Bacon, in his *Advancement of Learning*, Bk. II., refers to the chimerical notion 'that some grains of the medicine projected should in a few moments of time turn a sea of quicksilver or other material into gold.'

603. *Hermes*.] That is, 'Mercury or quicksilver, which is very fluid and volatile, and hard to be fixed.'—NEWTON.

Call up unbound, &c.] 'Proteus, a sea-god, who could transform himself into various shapes, till being closely pressed he returned to his own proper form. By this the ancients understood the first principle of things, and

the subject matter of nature; and our poet, therefore, very fitly employs this metaphor or similitude, to express the matter which the chemists make experiments upon through all its mutations, and which they drain through their limbecs or stills, till it resumes its native and original form.'—NEWTON.

607. *Run potable gold*.] Pour forth potable gold. A solution of gold, called *aurum potabile*, was once regarded as a medicine of great virtue for invigorating the constitution.

Virtuous.] Efficacious. So in *Il Penseroso*, 113, 'The virtuous ring and glaes;' and in *Comus*, 621, 'Every virtuous plant.'

609. *Arch-chemic*.] Chief of chemical powers.

Produces, with terrestrial humour mixed, 610
 Here in the dark so many precious things,
 Of colour glorious, and effect so rare !
 Here matter new to gaze the Devil met
 Undazzled. Far and wide his eye commands ;
 For sight no obstacle found here nor shade, 615
 But all sunshine, as when his beams at noon
 Culminate from the equator, as they now
 Shot upward still direct, whence no way round
 Shadow from body opaque can fall ; and the air,
 Nowhere so clear, sharpened his visual ray 620
 To objects distant far, whereby he soon
 Saw within ken a glorious Angel stand,
 The same whom John saw also in the sun.
 His back was turned, but not his brightness hid ;

one touch of his virtue, produces, with mixed terrestrial humours,
 here in the dark so many precious things of splendid hue, and of such
 extraordinary efficacy? Here the Devil met, without being dazzled,
 matter new to his gaze; his eye commands far and wide; for sight
 found here no interruption, nor obscurity, but the full radiance of the
 sun, as when his beams at noon radiate vertically downward from
 the equator, as they now shot ever straight upward, so that nowhere
 around can a shadow from an opaque body fall; and the air, nowhere
 so clear as here, made him quick-sighted toward far distant objects,
 whereby he soon saw within observation a glorious angel standing,
 the same whom John also saw in the sun. His back was turned, but his

613. *New to gaze.*] Strange to gaze upon.

617. *Culminate from the equator.*] At the equator the sun at noon being directly vertical, men and other objects there cast no shadow in any direction around them.

618. *Still.*] Always. See note on line 301.

623. *Whom John saw.*] Rev., xix. 17, 'And I saw an angel standing in the sun.'

624. *But not his brightness hid.*] Because he himself was bright.

Of beaming sunny rays a golden tiar 625
 Circled his head, nor less his locks behind
 Illustrious, on his shoulders fledge with wings,
 Lay waving round ; on some great charge employed
 He seemed, or fixed in cogitation deep.

Glad was the Spirit impure, as now in hope 630
 To find who might direct his wandering flight
 To Paradise, the happy seat of Man,
 His journey's end and our beginning woe :
 But first he casts to change his proper shape,
 Which else might work him danger or delay. 635
 And now a stripling Cherub he appears,
 Not of the prime, yet such as in his face
 Youth smiled celestial, and to every limb

brightness not hid; a golden diadem of beaming sunny rays encircled his head, and not less resplendent his locks hung waving round behind upon his shoulders fledged with wings; he seemed to be employed on some great commission, or absorbed in deep thought. Glad was the corrupt Spirit, as being now in hope of finding one that might direct his wandering flight to Paradise, the blissful abode of mankind, the end of his journey, and the beginning of our woe. But first he devises a change of his proper shape, which if unchanged might be a cause of danger or delay to him. And now he assumes the form of a stripling cherub, not of the highest order, yet such as presented the smiling aspect of celestial youth, and gave appropriate gracefulness to every limb, so

626. *Nor less, &c.*] Nor less illustrious (*bright*) lay his locks behind waving round on his shoulders.

627. *Fledge with wings.*] *Fledge*, for *fledged*, means fitted for flight. So Herbert (poem on *Death*) calls dead bodies

'The shells of fledge souls, left behind.'

634. *Casts.*] Casts in his mind; considers. So in Luke, i. 29, it is said that Mary 'cast in her mind what manner of salutation this should be.'

637. *Not of the prime.*] Not of the first or highest rank.

638. *Youth smiled celestial.*] Celestial youth smiled.

Suitable grace diffused, so well he feigned.
 Under a coronet his flowing hair 640
 In curls on either cheek played; wings he wore
 Of many a coloured plume, sprinkled with gold;
 His habit fit for speed succinct, and held
 Before his decent steps a silver wand.
 He drew not nigh unheard; the Angel bright, 645
 Ere he drew nigh, his radiant visage turned,
 Admonished by his ear, and straight was known
 The Archangel Uriel, one of the seven
 Who in God's presence, nearest to his throne,
 Stand ready at command, and are his eyes 650
 That run through all the Heavens, or down to the Earth
 Bear his swift errands over moist and dry,
 O'er sea and land: him Satan thus accosts:
 'Uriel, for thou of those seven Spirits that stand
 In sight of God's high throne, gloriously bright, 655

well did he simulate. Under a coronet his flowing hair flapped in curls on his cheeks; he had wings of many coloured plumes sprinkled with gold; his habit being spare for the sake of speed; and he carried before his graceful steps a silver wand. His approach was not unheard: before he came near, the bright Angel, apprised by his ear, turned his beaming face, and was immediately recognised as the Archangel Uriel, one of the seven Spirits that stand in the presence of God, nearest to his throne, ready at command, and are his eyes that run through all the heavens, or bear his speedy errands down to the Earth, over moist and dry, over sea and land. Satan thus accosts him: 'Uriel, since of those seven Spirits that stand, gloriously bright, in sight of God's high

643. *Succinct.*] Tucked up, 650. *And are his eyes.*] Zech.,
 or girded up. iv. 10, 'Those seven: they are
 648. *Uriel.*] This is the the eyes of the Lord, which run
 name of an angel introduced in to and fro through the whole
 the second book of Esdras, ch. iv. earth.'

The first art wont his great authentic will
 Interpreter through highest Heaven to bring,
 Where all his sons thy embassy attend;
 And here art likeliest by supreme decree
 Like honour to obtain, and as his eye 660
 To visit oft this new creation round.—
 Unspeakable desire to see and know
 All these his wondrous works, but chiefly Man,
 His chief delight and favour, him for whom
 All these his works so wondrous he ordained, 665
 Hath brought me from the quires of Cherubim,
 Alone thus wandering. Brightest Seraph, tell,
 In which of all these shining orbs hath Man
 His fixed seat, or fixed seat hath none,
 But all these shining orbs his choice to dwell; 670
 That I may find him, and with secret gaze

throne, thou art wont to be the first to hear, as his interpreter,
 his great authoritative will through highest heaven, where all his
 sons await thy embassy; and thou art likeliest to hold, by supreme
 decree, similar dignity in this universe, and, as his eye, to visit
 often around this new creation: an indescribable desire to see and
 know all these wondrous works of his, but chiefly Man, the object
 of his chief delight and favour, him for whom he ordained all these
 works of his so wondrous, has brought me from the choirs of
 cherubim wandering thus alone:—Brightest seraph, tell me in
 which of all these shining orbs has Man his fixed abode, or
 whether he has no fixed abode, but all these shining orbs of his
 choice to inhabit; that I may find him, and with secret inspection,

659. *Here.*] In this new world of heaven and earth. dramatic brevity. *Or hath* may mean *or perhaps he hath*, or it

664. *Favour.*] Object of favour. may mean *or whether he hath*, or simply *otherwise he hath*.

669. *Or fixed seat hath none.*] 670. *His choice to dwell.*] As Here grammar is sacrificed to his choice for a dwelling.

Or open admiration him behold,
 On whom the great Creator hath bestowed
 Worlds, and on whom hath all these graces poured;
 That both in him and all things, as is meet, 675
 The universal Maker we may praise,
 Who justly hath driven out his rebel foes
 To deepest Hell, and, to repair that loss,
 Created this new happy race of Men
 To serve him better: wise are all his ways.' 680

So spake the false dissembler unperceived;
 For neither man nor angel can discern
 Hypocrisy, the only evil that walks
 Invisible, except to God alone,
 By his permissive will, through Heaven and Earth. 685
 And oft, though Wisdom wake, Suspicion sleeps
 At Wisdom's gate, and to Simplicity
 Resigns her charge, while Goodness thinks no ill,
 Where no ill seems: which now for once beguiled

or open wonder, behold the being on whom the great Creator has bestowed worlds, and lavished all these favours: that in relation both to Man and all things, we may, as is right, praise the universal Maker, who has justly expelled his rebellious enemies into the lowest depth of Hell, and in order to remedy that loss, has created this new race of favoured men to serve him better: he is wise in all his ways.'

Thus spoke the false dissembler, undiscerned; for neither man nor angel can discern hypocrisy, the only evil that walks invisible to all but God, by his permissive will, through Heaven and Earth: and often, though wisdom be awake, suspicion sleeps at the gate of wisdom, and gives up her charge to simplicity, while goodness thinks no ill of that in which there appears no ill: and this now

674. *Worlds.*] Sun, moon, heaven to give light upon the
 and stars. Gen., i. 17, 'God set earth,' &c.
 them in the firmament of the 686. *Wake.*] Be awake; watch.

Uriel, though regent of the sun, and held 690
 The sharpest-sighted Spirit of all in Heaven ;
 Who to the fraudulent impostor foul,
 In his uprightness, answer thus returned :
 ‘ Fair Angel, thy desire, which tends to know
 The works of God, thereby to glorify 695
 The great Work-master, leads to no excess
 That reaches blame, but rather merits praise
 The more it seems excess, that led thee hither
 From thy empyreal mansion thus alone,
 To witness with thine eyes what some perhaps, 700
 Contented with report, hear only in Heaven :
 For wonderful indeed are all his works,
 Pleasant to know, and worthiest to be all
 Had in remembrance always with delight.
 But what created mind can comprehend 705
 Their number, or the wisdom infinite

for the first time deceived Uriel, though regent of the sun, and accounted the most keen-sighted spirit of all in Heaven ; who in his integrity, thus made answer to the impure treacherous impostor :

‘ Fair Angel, thy desire, which seeks to know God’s works, in order to proclaim the glory of the great Work-master, leads not to any blameable degree of excess, but rather deserves commendation in proportion to its excess,—the desire that led thee to this place from thy empyreal dwelling, thus unaccompanied, to behold with thy eyes, what some, contented perhaps with report, only hear of in Heaven. For all his works are indeed wonderful, pleasant in being known, and all most worthy to be always remembered with delight. But what created mind can form conception of their number, or of the infinite wisdom that produced them, but from sources

690. *And held.*] And he was Psal., cxi. 4, ‘The merciful and held to be. gracious Lord hath so done his

698. *That led.*] Thy desire marvellous works, that they that led. ought to be had in remembrance.’

703. *Worthiest to be, &c.*]

That brought them forth, but hid their causes deep ?
 I saw when at his word the formless mass,
 This World's material mould, came to a heap ;
 Confusion heard his voice, and wild Up roar 719
 Stood ruled, stood vast Infinitude confined ;
 Till at his second bidding Darkness fled,
 Light shone, and order from disorder sprung.
 Swift to their several quarters hasted then
 The cumbrous elements, earth, flood, air, fire ; 715
 And this ethereal quintessence of heaven
 Flew upward, spirited with various forms,
 That rolled orbicular, and turned to stars,
 Numberless, as thou seest, and how they move ;

deeply hidden ? I saw, when his word was uttered, the shapeless mass, the World's material mould, come collected to one place : confusion heard his voice, and wild tumult stood controlled, the waste infinite stood bounded ; till, at his second bidding, darkness fled, light shone, and disorder became order. Then the denser elements, earth, water, air, and fire, hastened swiftly to their several places ; and this ethereal fifth essence of heaven flew aloft, animated with various forms that rolled as spheres, and became those countless stars which, and how they move, thou now seest ;

711. *Stood vast infinitude confined.*] Vast infinitude stood limited, or was subjected to limitation.

712. *At his second bidding, &c.*] The first bidding is implied in the statement 'God created the heaven and the earth ; and the earth was without form,' &c. The second was, 'Let there be light.'

715. *Cumbrous.*] 'Even air and fire are so in comparison of the quintessence, celestial fire or pure spirit.'—RICHARDSON.

716. *Quintessence.*] Fifth es-

sence. 'Aristotle and some other ancient philosophers supposed that besides the four elements there was likewise an ethereal quintessence, out of which the stars and heavens were formed, and its motion was orbicular. These stars are *numberless, as thou seest* (says the Angel), *and seest how they move* ; and the rest of this fifth essence, that is not formed into stars, surrounds and like a wall encloses the universe.'—NEWTON.

Each had his place appointed, each his course : 720
 The rest in circuit walls this Universe.
 Look downward on that globe, whose hither side
 With light from hence, though but reflected, shines.
 That place is Earth, the seat of Man ; that light
 His day, which else, as the other hemisphere, 725
 Night would invade ; but there the neighbouring moon—
 So call that opposite fair star—her aid
 Timely interposes, and, her monthly round
 Still ending, still renewing, through mid-heaven,
 With borrowed light her countenance triform 730
 Hence fills and empties, to enlighten the Earth,
 And in her pale dominion checks the night.
 That spot to which I point is Paradise,

each had a particular position and orbit assigned to it; the remainder of the fifth essence walls round this universe. Look downward on that globe, whose side facing us shines with light transmitted from this source, though only reflected: that is the Earth, the abode of Man; that light is his day, which, otherwise, night would supplant, as it now occupies the further hemisphere; but amidst that night the neighbouring moon—I mean that beautiful star opposite—interposes her seasonable relief, and ever ending and renewing her monthly revolution, through the midst of Heaven, fills from this source with borrowed light her triform countenance, and empties it to enlighten the Earth, and with the mild lustre of her dominion controls the night. That spot to which I point is

725. *Which else, &c.*] Which day, or a time which, otherwise, night would occupy, as it now does, the other half of the earth.

730. *Her countenance triform.*] This perhaps alludes to Diana's designation as the *Diva triformis*; she was *Diana* on earth, *Luna* in

heaven, and *Hecate* in hell. But Newton thinks the triform face of the moon to signify: her *increase* when her horns are turned towards the east, her *decrease* when they are turned to the west, and her *full*

Adam's abode, those lofty shades his bower.

Thy way thou canst not miss, me mine requires.' 735

Thus said, he turned; and Satan bowing low,
As to superior Spirits is wont in Heaven,
Where honour due and reverence none neglects,
Took leave, and toward the coast of Earth beneath,
Down from the ecliptic, sped with hoped success, 740
Throws his steep flight in many an aery wheel,
Nor stayed, till on Niphates' top he lights.

Paradise, Adam's abode; those lofty shades are his bower; thou canst not miss thy way, I must now pursue mine.'

His answer being thus spoken, he turned; and Satan bowing low, as is the custom towards superior Spirits in Heaven, where no one fails to render due honour and reverence, took leave, and hastened, hopeful of success, down from the ecliptic toward the coast of Earth beneath; precipitates his flight in many an aery winding, nor ever stopped till he alights on the summit of Niphates.

736. *Thus said.*] The particle *being* is often suppressed; but here *having* seems to be understood. The suppression of *having* is scarcely warrantable. Perhaps we should understand *these things being*.

740. *The ecliptic.*] Satan was now in the ecliptic, or apparent

path of the sun in the heavens.

742. *Niphates.*] A range of mountains in Armenia, forming part of the great chain of Taurus, and bordering on Mesopotamia, where Paradise is generally placed. The summit is always covered with snow: whence the name.

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